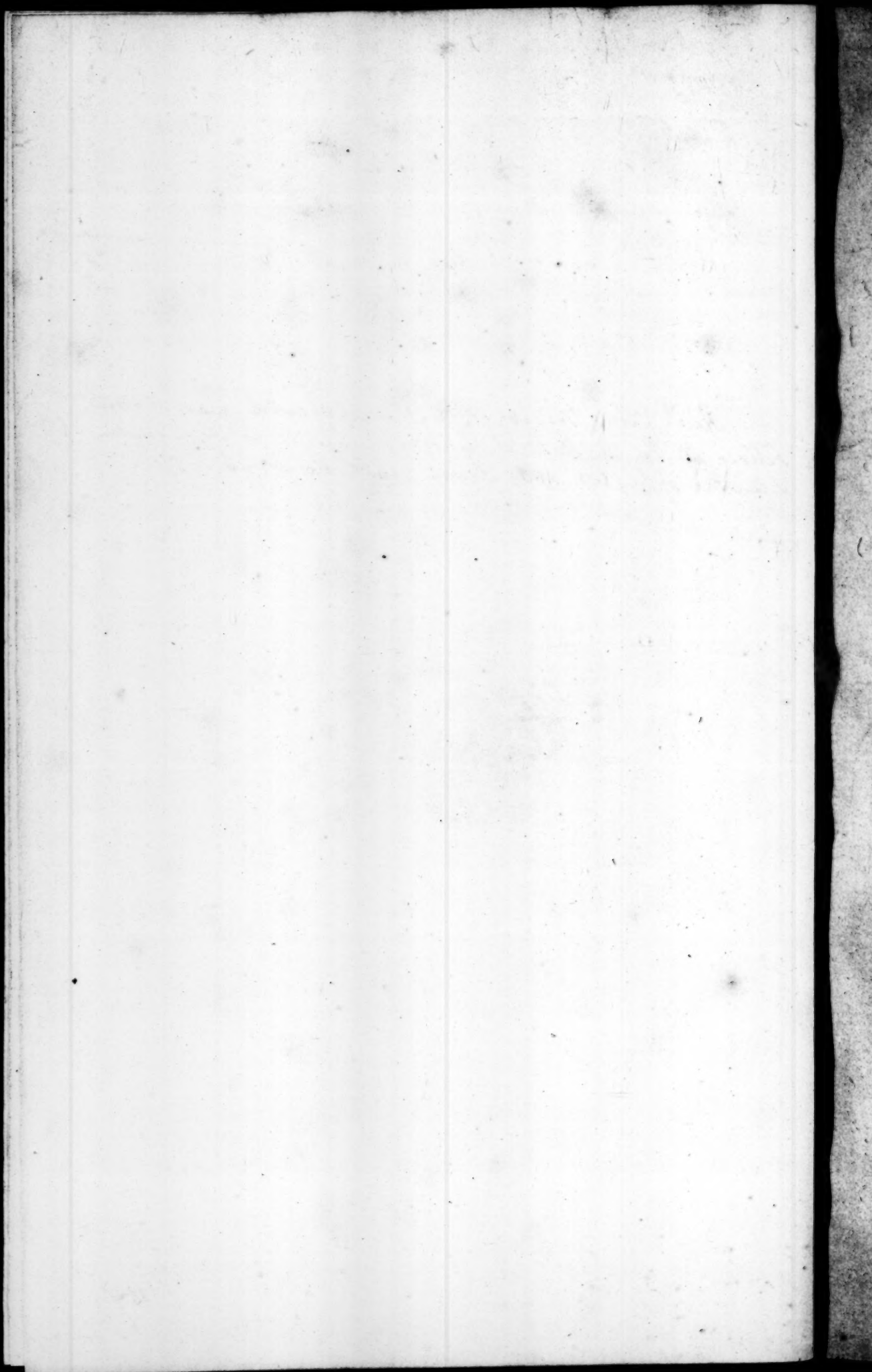


3.

Rev^d. Titus Twicady, a native of Ipswich, was chosen
Fellow of Pemb. Hall. Camb. 1705. — Reader at Framlington,
& Canon of Exeter 1710, Rector of both the Churches, 1711.



3
*The Christian Religion the best Support of Civil
Government.*

A 3
S E R M O N

Preach'd at

BURY St. EDMUND'S

BEFORE

Mr. Justice WRIGHT,

AT THE

A S S I Z E S

held there for the County of SUFFOLK,

MARCH the 16th, 1742.

By T. TWEADY, A. M. Rector of Trimly.

*Published at the Request of the HIGH SHERIFF
and GRAND JURIES.*

I P S W I C H,

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157

ST. GEORGE'S HALL, LONDON

2 E R M O N

Presented

BY THE

REPORT

Mr Justice W R L G H T

AT THE

A S S E S S

MEMORANDUM

MADE



BY T. TWILLEY, A.M. Recorder of the Admiralty

Printed at the Office of the High Sheriff
and Grand Jurors

1850

Printed by W. G. & Co. Stationers, London

(The 2nd Edition)

TO

Sir John Barker, Bart.

High Sheriff of the County of SUFFOLK;

AND TO THE

GENTLEMEN of the GRAND JURIES;

For the GELDABLE,

The Hon. CHARLES MAYNARD, Esq;

Sir William Barker, *Bart.*
Sir Cordel Firebrace, *Bart.*
John Rush, *Esq;*
John Willis, *Esq;*
Philips Coleman, *Esq;*
Henry Skinner, *Esq;*
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John Revett, *Esq;*
Samuel Thompson, *Esq;*
Robert Denney, *Esq;*
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Thomas Thorowgood, *Esq;*
Francis Deye, *Esq;*

For the FRANCHISE,

GILBERT AFFLECK, *Esq;*

John Affleck, *Esq;*
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William French, *Esq;*
Edward Goate, *Esq;*
Ambrose Kedington, *Esq;*
Philip Hammond, *Esq;*
William Scott, *Esq;*
Tobias Rustat, *Esq;*

This SERMON (published at your Request)
is dedicated, by,

GENTLEMEN,

Your most Obedient,

AND

Most Humble Servant,

T. TWEADY.

To
Sir John Barker, Bart.

High Sheriff of the County of Suffolk;

AND TO THE

GENTLEMEN of the GRAND JURY;

For the County of Suffolk.

THE HON. CHARLES MAYNARD, ESQ.

Nathaniel Aspinwall, Esq.	Sir William Barker, Bart.
John Barker, Esq.	Sir Gerald Boscawen, Bart.
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GILBERT, ESQ.

John Barker, Esq.	John Barker, Esq.
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Coel Barker, Esq.	Coel Barker, Esq.
Richard Barker, Esq.	Richard Barker, Esq.
Robert Barker, Esq.	Robert Barker, Esq.
John Barker, Esq.	John Barker, Esq.

This SERMON (published at your request)

is dedicated, by

GENTLEMEN

To the Hon. Charles Maynard, Esq.

AND

Most Hon. Charles Maynard, Esq.

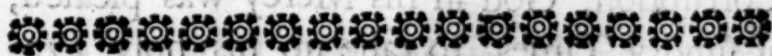
T. WELBY



A
S E R M O N

Preach'd at

St. EDMUND's BURT, &c.



St. MATT. V. 17.

*Think not that I am come to destroy the Law,
or the Prophets. I am not come to destroy,
but to fulfill.*



S the *Jews* were very early distinguished from all other Nations, by God's giving them one entire Body of Laws to regulate their Conduct, in all *Social* and *Civil*, as well as *Religious* Duties; so this People ever retained the quickest Sense of that high
B Privilege.

Privilege. And yet, notwithstanding this general Zeal for their *Law*, they oftentimes fell into the most abominable Violations and Transgressions of it. Great Abuses and Corruptions frequently crept into both Church and State; they generally, indeed, went hand in hand together; and the more the true Worship of God was at any Time neglected or corrupted, the more they suffered also in their Civil Rights and Liberties, and groaned under the heavier Yoke of Oppression.

To deliver them from this Misery and Corruption, God in his Mercy was pleased, at sundry Times, to raise up his holy *Prophets*, to remonstrate against the Wickedness of the Age, and to turn them from their Backslidings unto the Practice of Righteousness and Holiness.

WHEN our blessed Lord entered upon the Course of his Publick Ministry, four hundred Years and more had passed, since any Prophet had been seen among them. Their wicked Doings had now gone so long uncontrolled, that the Teachers and Expositors of the *Law* had corrupted the *Law* it self; and to gratify the Humour of the People,

People, and their own Avarice, they had, in many Instances, made it void by their Traditions. So that he was to preach to the most bigotted People in the World; to Men that had a Zeal, even to Madness, for their Law; though, at the same time, they were most grossly ignorant of the true Meaning of it. He was to lay open the Hypocrisy and Impiety of their Teachers, and to rescue the Law from their corrupt Glosses and Interpretations, many of which were inveterate Errors, which had gain'd a Sanction by passing uncontroverted for several Ages,

AND what was like to be the Consequence of such an Undertaking as this, he that *knew what was in Man*, could not but most plainly foresee. Every the least Attempt to confute the Errors, or to reprove the Vices of those deceitful and wicked Men, that were now at the Head of the *Jewish* Affairs, must necessarily draw along with it their implacable Rage and Malice, who would not fail of representing him to the deluded Multitude, as one that came with an impious and traiterous Design, to subvert their Government, and destroy their Religion.

THAT no Means, therefore, might be left unattempted (though all at last proved ineffectual) to guard this unhappy People from being deluded by the false Representations of their Leaders, our Blessed Lord was most graciously pleased (before he entered upon a particular Discovery of the Corruptions of the Law) frankly and openly to declare to them, what was the great End and Purpose of his Mission.

Think not that I am come to destroy the Law, or the Prophets. I am not come to destroy, but to fulfill.

As if he had said ; let no one so far impose upon you, as to infuse into you the least Suspicion or Jealousy, that I have any evil Design, either against your Church or State : For I profess solemnly, that my only Aim and Intention is not to destroy either, but to fulfill ; to fill up what is wanting in them, to compleat and perfect them.

WOULD the Time permit me to enter into a particular History of the Life of the holy *Jesus*, and to compare his Actions and Sufferings,

Sufferings, and all the Circumstances of them, with the Types and Prophecies in the Old Testament, it were easy to shew, that he was so far from destroying the *Religion* of the *Jews*, that he gave the greatest Attestation to the Divine Authority of it; Nay, he not only confirmed the Truth of it, but he added a Lustre and Beauty to it, unknown to the World before.

It is not possible that the Blood of Bulls and Heb. x. 4.
of Goats should take away Sins. The Sacrifices of the Law were but faint Shadows, the Out-Lines only of a Picture; And they had never appeared to so much Advantage before, as they have done since they were filled up, and heightened, with the great Propitiatory Sacrifice upon the Cross: This was the masterly Stroke that finished the Piece, the Colouring that gave it Life,

BUT since the main Accusation, upon which our blessed Saviour was tried for his Life before the Roman Governor, was that of a traiterous Attempt to subvert the *Civil Establishment* (a Charge indeed unsupported by any consistent Evidence, and of which he was fairly and honourably acquitted by his

his Judge; though afterwards, by the same Judge, upon the tumultuous Clamours of the People, and the High Priests, meanly delivered up to their Rage;) And since the Adversaries of Christianity still continue to reproach it, as an Institution no way favourable to *private Friendship, or to Zeal for the Publick and our Country**; it will not, I hope, be thought an unseasonable Employment of your Time or Attention, to take a short View of his Life and Doctrine; so far, at least, as they tend to form our Morals, and to influence our Conduct in *Social or Civil Life*.

HAD he entertained the least Thought of destroying any of the Natural or Civil Rights of Mankind, it must have appeared, either in a Contempt of the Authority of the Magistrate, or in an Unconcernedness for the Good of his Country, or lastly, in a Disregard to the Duties which arise from our Intimacies and Friendships with one another. But where will you find, in the whole Course of his Life, the least Shew of a Failure in any of these Respects?

* Characteristicks, Vol. I. p. 98, 99.

HE lived in the World at the Time when the Sceptre was newly departed from Judah, and the Jews were become Tributary to the Romans : Upon which great Revolution the Nation was divided into two opposite Parties, each of which ran oftentimes (as Parties generally do) into the most violent Extremes. They who followed the Court, paid such a servile Obedience to all its Dictates, that they made no Scruple of sacrificing their Religion, upon many Occasions, to the Will of their Prince. The other Side were so infatuated with the Notion of the antient Dignity of their Nation, that they were very loath to submit to that Foreign Power which they were not able to resist; and so persuaded the People that it was *not lawful to give Tribute unto Cæsar.*

IN this critical Conjunction, the Holy Jesus has left us an Example of the most untainted Loyalty.

WHEN some of the Heads of the two opposite Parties applied to him (though it was with an insidious and wicked Design to entrap him in his Words) for a Determination

tion of that so-much controverted Question, *Is it lawful to give Tribute unto Cæsar, or not?* He made no Scruple of deciding it in favour of the Emperor: And at the same Time, he took Occasion to lay down the true Measures of our Obedience to the Civil Magistrate; teaching us, that it is our Duty to obey him, in every Thing that is not contrary to the Law of God. *Render unto Cæsar the Things which are Cæsar's, and unto God the Things which are God's.*

Matt. xxii.
15. - 21.

WHEN he perceived that the Multitude had a Design to take him by Force to make him a King, he was so far from embracing, that he would not so much as give them an Opportunity of making their wicked Proposal to him, but, to prevent it, he immediately withdrew himself from them, and departed again into a Mountain, himself alone.

John vi.
15.

AND when the same People, enraged at this Disappointment, conspired against his Life, and came with Officers from the Chief Priests and Pharisees to apprehend him, so much he abhorred all Thoughts of Resistance, that although it was in his Power to have commanded Legions of Angels to protect him,

John xviii.
3.

him, yet he peaceably surrendered himself, and rebuked the Zeal of that forward Disciple, who had rashly drawn his Sword in his Defence; telling him, that *all they that take the Sword, shall perish by the Sword.* Matt. xxvi. 52.

It is no Wonder, therefore, that his Protestation before Pilate, that *his Kingdom is not of this World*, should gain Credit with him, when it was supported by a Life and Doctrine so exemplarily loyal. John xviii. 36.

CHRISTIANITY, indeed, makes no Alteration in the Civil Rights or Liberties of Mankind; but it leaves them all just as it finds them. As it exempts no one from the Authority of the Civil Magistrate, but obligeth EVERY Soul to be subject to the higher Powers; so neither does it forbid any one to make use of such lawful Means as the Government he lives under allows him, to defend himself from, or to obtain reasonable Satisfaction for, any Act of Oppression or Injustice done or offered unto him. And therefore we find that when St. Paul had been beaten and imprisoned, uncondemned, he insisted upon a publick Reparation to be made to him by the Magistrates, who had

C

thus

Acts xvi.
37, 8, 9.

thus injuriously treated a *Citizen of Rome*. And afterwards, when he was arraigned before *Festus*, who would have sent him to Jerusalem to be judged there, he pleaded the same Privilege; and, to decline the partial Judicature of his Enemies, he appealed unto Cæsar.

Acts xxv.
11.

Matt. x.
5, 6.

SUCH was the Life and Doctrine of our Lord with Relation to the Civil Magistrate: And his *Love to his Country* was no less conspicuous than his *Loyalty*. It was no small Testimony of it, that when he commissioned his Disciples to preach the Gospel, he commanded them *not to go into the Way of the Gentiles, nor into any City of the Samaritans, but rather to the lost Sheep of the House of Israel*. And the barbarous Usage that he met withal from this ungrateful People, gave him an Opportunity of shewing the World, that these tender Sentiments were so deeply engraven upon his Heart, that nothing could efface them. In the midst of continual Reproaches and Persecutions, he unweariedly persisted, for the Space of three Years, to exhort them, with the utmost Tenderness and Affection, to consider *the Things which belonged to their Peace*.

Peace. He was perpetually calling upon them to repent of their Wickedness, to lay aside their unnatural Animosities and Divisions, and to prevent the dreadful Judgments of God, which hovered over their Heads, ready to fall upon them. And at last, when he perceived they were so blind to their own Interest, and so deaf to all his Intreaties, that their utter Ruin and Destruction was unavoidable; his Grief and Concern for them, swoln too big to be expressed by Words, burst out into a Flood of Tears: *He beheld the City, and wept over it.* Luk. xix. 41.

IF we follow him into his Retirements, and look into the more private Scenes of his Life, we shall there find that he was no Stranger to the particular Endearments of *Friendship*, and far from being an Enemy to the Duties of it.

THERE is no Word, perhaps, so little understood, or so much abused, as That of *Friendship*. We are all of us but too ready to call all such Persons *Friends*, as are any Ways closely linkt and combined together; even although it be in the carrying on

the most unlawful or wicked Enterprize :
Whereas, in Truth, the best Name which
These deserve, is that of *Accomplices* or *Con-*
spirators, according as the Villainy they are
engaged in, is either of a publick or a private
Nature.

THIS Abuse of Words and Names, is
apt to lead us into the most dangerous Mis-
takes. Nothing but This could have made
a noble *Inquirer concerning Virtue*, wander
so far out of his Way, as to look for it
(where no unprejudiced Person would ever
expect to find it) among a Gang of High-
waymen. “ * A Russian (says this cele-
brated Philosopher) who out of a Sense of
“ Fidelity and Honour of *any kind*, refuses
“ to discover his Associates, and rather than
“ betray them, is content to endure Tor-
“ ments and Death, has certainly some
“ Principle of Virtue, however he may
“ misapply it.”

THIS is a Position so mischievous to all
Government, that a moral Heathen would

* *Characteristicks, Inquiry concerning Virtue*, Vol. II,
p. 38, 39.

have blushed at it *. For if this were once

* It were to be wished, that they who are irreconcilable Enemies to *Revolution*, would submit at least to the Dictates of *Reason*; and although they despise the Authority of a *Prophet*, or an *Apostle*, that they would however shew some Regard to the *Philosophical Inquiries* of one of the wisest among the *Heathens*.

CICERO, in his Treatise of Friendship, tells us, " That the first Thing to be considered, is, that *Friendship* can never subsist but among those that are *Good*. — *Virtue* is the Parent and the Preserver of Friendship; and it is impossible there should be any Friendship, where there is no *Virtue*. And again; let this, says he, be the Law of Friendship, neither to ask a base Thing, nor yet to do one when asked. For it is a poor Excuse, and not to be allowed of, as in other Crimes, so also if any one should say, that he had acted against the *Publick* for the sake of his *Friend*." And afterwards, speaking of *Criminal Conspiracies*, he says, " This should be a Rule with good Men, if they chance through any Mistake to fall into such *Friendships*, not to think themselves to be so tied up, as that they may not forsake their *Friends* when they are carrying on pernicious Designs against their Country. The *Criminals*, says he, ought to be brought to *Justice*; And the same Punishment is due to those that are *seduced*, as to the *Ringleaders*. — Such a Confederacy of wicked Men is not to be screened under a Pretence of *Friendship*, but ought rather to be punished with the greatest Severity."

Sed hoc primum sentio, nisi in Bonis Amicitiam esse non posse. — Virtus Amicitiam et gignit et continet: nec sine Virtute Amicitia esse ullo pacto potest.

Hæc Lex in Amicitia sanciat, ut neque rogemus res turpes, nec faciamus rogati. Turpis enim Excusatio est, et minime accipienda, cum in cæteris peccatis, tum si quis contra rempub. se Amici causâ fecisse fateatur.

Præcipiendum est bonis, ut, si in ejusmodi Amicitias ignari casu aliquo inciderint, ne existiment, ita se alligatos, ut ab amicis, magna aliqua re in remp. peccantibus, non discedant: improbis autem pœna statuenda est: nec vero minor ius, qui secuti erunt alterum, quam ius, qui ipsi fuerint impietatis duces. — Talis improborum consensio non modo excusatione Amicitiae tegenda non est, sed potius omni supplicio vindicanda.

admitted

admitted to be true, it might lead Men, in a corrupt Age, to imagine, that if any one should be so desperately wicked as to engage himself in a criminal Conspiracy, to employ the Monies of the Publick to Purposes destructive of the Constitution, it would be *Virtue* in him not to discover the Conspirators upon the most solemn Examination.

BUT where is *publick Virtue*, or *Love to one's Country*, in either of these Cases ! Must these be sacrificed to a Phantom of Honour, and a false Pretence of Friendship ! As soon as we begin to breathe our native Air, we begin to enjoy the Blessings of that Government we are born under ; and, consequently, we are laid under an immediate Obligation, to contribute (as soon as we are able to act) all that is in our Power, to the Support and Preservation of it : And these natural Engagements can never be cancelled, by any private Alliances or Confederacies which we may afterwards enter into.

SUCH *Friendships of the World* as These, it must be owned, our blessed Lord was wholly unacquainted with. But a virtuous Friendship, grounded upon true Merit (and
none

none are worthy of the Name but such) he has, in the strongest Manner, recommended to us, as well by his Example as by his Doctrine.

For although he occasionally conversed, in a familiar Manner, with all Mankind (not excepting even Publicans and Sinners, in order to do them good) yet he made Choice of three of his Disciples to be his more intimate *Friends* and Companions; one of which being endued with the most amiable Temper, had visibly the Ascendant over the others in his Affections. And no greater Testimony could have been possibly given us, of the entire and indissoluble Union of these two Friends, than that frank and easy Manner with which the blessed *Jesus* (hanging on the Cross in the midst of their implacable Enemies) committed the Care of his desolate Mother to this beloved Disciple; and that generous Ardour with which his Friend received, and executed, so great a Charge. *When Jesus saw his Mother, and the Disciple, standing by, whom he loved, he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, behold thy*

John xix.

26, 27.

thy Mother. And from that Hour that Disciple took her unto his own home.

HE has given us, by his Apostle, the best Rules and Directions for chusing, cultivating, and preserving our Friendships.

Eph. v. 11. Commanding us to *have no Fellowship with the unfruitful Works of Darkness*; not to make any Friendships with wicked Persons;
 1 Thess. v. 14. exhorting us to *comfort the feeble-minded, and to support the weak*, which are the truest Expressions of *Friendship*. And no entire Friendship can ever be lasting, without observing the Christian Duty of *Humility, in Honour preferring one another.*

Rom. x.
12.

THIS, I hope, may suffice to vindicate our holy Religion, and the blessed Author of it, from the vile Reproaches and Calumnies that have been cast upon both, as if they were Enemies to the publick or private Peace and Happiness of Mankind. *He came not to destroy the Law, or the Prophets.*—No, so far from that, he came to *fulfill* them; to *secure* and *enforce* Obedience to the Laws of the Civil Magistrate, and to *enlarge* and *improve* all social Virtues.

IT

It is a very great, though an unavoidable Defect in all *human* Laws, that they extend no farther than to our *outward Actions*; they take no Cognizance of our *inward Thoughts and Affections*; be they ever so wicked, or mischievous. In some Criminal Cases indeed, the Offender is charged, in his Indictment, with a *Malice prepense*; and to *imagine*, or *conspire* the Death of the King, is very justly declared to be High Treason by our Laws: But still there must be some *Overt-Act* to manifest this Conspiring, or this Malice, before any *human* Judicature can take Notice of them. So that the Power of the *Civil* Magistrate extends generally no farther, than to redress the Injured, and to punish the Guilty, after the Offence or Crime is committed: He cannot ordinarily prevent the Commission of them. But our *blessed Lord* (to whom all Hearts are known, and from whom no Secrets are hid) is privy to, and Judge of our most *secret Thoughts*, even before they break out into Action; and therefore he has absolutely forbidden the very first Motions and Tendencies of our Hearts towards every kind of Evil. And so, by stopping up that corrupt Fountain,

D

from

Mark vii.
21.

from whence *proceed Adulteries, Fornications, Murthers, Thefts*, and all Manner of *Wickedness*; He has most happily prevented many Crimes being committed against the Peace and Order of Government. And thus Obedience to the Laws of the Land is most effectually *secured* by our Religion.

ANOTHER considerable Advantage to Civil Government (and that which most strongly *enforces* Obedience to all its Laws) is owing to that great Reformation, which our Lord has made in the Abuse of *Oaths*; and the clear Light, in which he has set the Obligation of them: *An Oath for Confirmation, is the End of all Strife*. It is the greatest Security that one Man can give to another, for the Truth of any Thing, which he either promises or asserts: And as such, it is the Basis and Support of all Government; upon which depend our Allegiance to our King, and our peaceable Enjoyment of our Liberties and Properties. Nothing, therefore, could have been thought of more conducive to the Publick Good of every Civil Establishment, than that great Care, which our Lord has taken, to preserve in the Minds of All a just *Reverence* of the
Sacredness

Sacredness of an Oath, by forbidding the profane Use of it in common Conversation; and an *awful Sense* of the *Obligation* of it, by clearly revealing to us a most tremendous Judgment to come, when *God shall judge* Rom. ii. *the Secrets of Men*. An unbeliever may^{16.} easily swallow every Oath, that any Government shall think fit to impose upon him; and yet he may still be at Liberty to *perpetrate* the greatest Villainy, whenever he thinks himself secure from any Discovery or Conviction; for he lieth under no Restraint, but that of the Sword of the Civil Magistrate. But the Christian is steady and uniform in *his Obedience*: He is as much afraid of transgressing the Laws in private as in public, being *subject not only for Wrath, but* Rom. xiii. *also for Conscience Sake*,^{5.}

BUT the greatest Excellency of the Christian Religion (and the last which I shall mention) is that vast *Improvement* and *Enlargement* of all *Social Virtues*, which the blessed *Jesus* has made, by laying down his Life for his Enemies, and giving us that great and *new Commandment*, that we *Love* John xv. *one another, as he hath loved us: That we*^{12.} *Love our Enemies, To Love them that*^{Matt. v. 44.}

Love us, is natural : This is no more than what any Heathen might do. But to forgive Injuries, and to love our Enemies, is a Height of Goodness, which the best of their Philosophers could never attain to : And yet it is a Precept, that above all others conduceth most to the Peace and Happiness of Mankind.

FOR this Christian Virtue of *Charity*, not only destroyeth that narrow Principle of Selfishness, which is the Root of all those Evils which disturb the Peace of Society ; so that no Man of a truly Christian Spirit, can be knowingly and wilfully the Aggressor in any Quarrel : But it disposeth us likewise, whenever we meet with Men of a contrary Disposition, meekly to bear with their Infirmities ; to pass by, as well as to forgive, all tolerable Offences ; and, in Matters of a higher Nature, not to avenge ourselves, but to leave the Decision of our Cause to the righteous Judgment of God and his Ministers. How hard soever this may seem to Flesh and Blood, it is one of the kindest Restraints that ever was laid on human Nature : For *Vengeance* properly *belongeth unto the Lord* ; and it is too dangerous a Weapon
to

to be trusted in the Hands of any Man, when he is Judge in his own Cause. We are all of us but too prone, from an overweening Opinion of ourselves, and a too great Contempt of others, to be very partial in our own Favour. Hence an undesigned Mistake is magnified into a wilful Injury; and the Resentment that we shew on the Occasion, being much greater than the supposed Fault deserv'd, the Aggressor is provoked, in his Turn, to retaliate in the same unjust Manner, till a Quarrel, begun upon the most trifling Occasion, ends oftentimes, most tragically, in Blood; All which might have been easily prevented at first, by observing this Commandment of our Lord. So true is that Conclusion of the Apostle; *Love worketh no ill to his Neighbour, therefore Love is the fulfilling of the Law.* Rom. xiii. 10.

FROM this short and imperfect View of the Life and Doctrine of our blessed Lord, it most evidently appears to be no less the Interest, than the Duty of every Civil Magistrate, to encourage and support the Profession of *Christianity*; and to discountenance and guard against the ill Consequences of all such fallacious Schemes of *Virtue* and *Morality*,

lity, as are, from Time to Time, obtruded upon the World by Unbelievers.

To debauch the Principles and Morals of the People, may be a successful Engine to advance the *particular* Interests of ambitious and designing Men, who are thirsting after Power and Wealth: But it can never promote, it is utterly inconsistent with, the Good of the Publick. For, let a Man's Professions of Zeal for the Service of the King, or for the Liberty of his Country, be never so warm; if he makes no Conscience of the Means he useth to get himself into Power, it is hardly to be expected, that he should shew any in the Exercise of it. Power that is acquired by such base Methods as *Bribery and Corruption*, must be supported by worse, if possible, by *Injustice and Oppression*.

THE Experience of all Ages has confirmed the Truth of the wise Man's Aphorism;
 Prov. xiv. *Righteousness exalteth a Nation, but Sin is a*
 34. *Reproach unto any People.*

MAY the dismal Effects of that *Party-Rage*, which hath been too long devouring the Treasure of the Nation, and preying upon
 upon

upon the Vitals of our Religion, teach us all,
e're it be too late, *to know the Things that*
belong to our Peace.

IT is the Happiness of our Constitution,
that the true Interest of our *King* and that
of our *Country*, are inseparable ; And it is
the Excellency of our Religion, that it
obligeth us to have a just Regard to both.

WOULD we then, in good earnest, see
the Interest and Dignity of the Crown
effectually supported ; and, at the same time,
the just Rights and Liberties of the People
inviolably preserved ?——The only Way to
attain both these desirable Ends, is for every
one of us, in our respective Stations, to use
our utmost Endeavours to promote the sincere
Practice of our holy Religion.

FOR that Man will ever be found to be
the most faithful Servant to his King, and
the truest Friend to his Country, who is
the best *Christian*.

IN one Word ; if we would *live quiet and* ; Tim. ii.
peaceable Lives, it must be *in all Godliness* ^{2.}
and Honesty ; And if we but *seek first the*
Kingdom

*Kingdom of God, and his Righteousness, we
may rest assured, that our blessed Lord will
make good his most gracious Promise, that
Matt. vi. all those Things (that are necessary or ex-
33. pedient for us) shall be added unto us;*

F I N I S
18 JA 53



